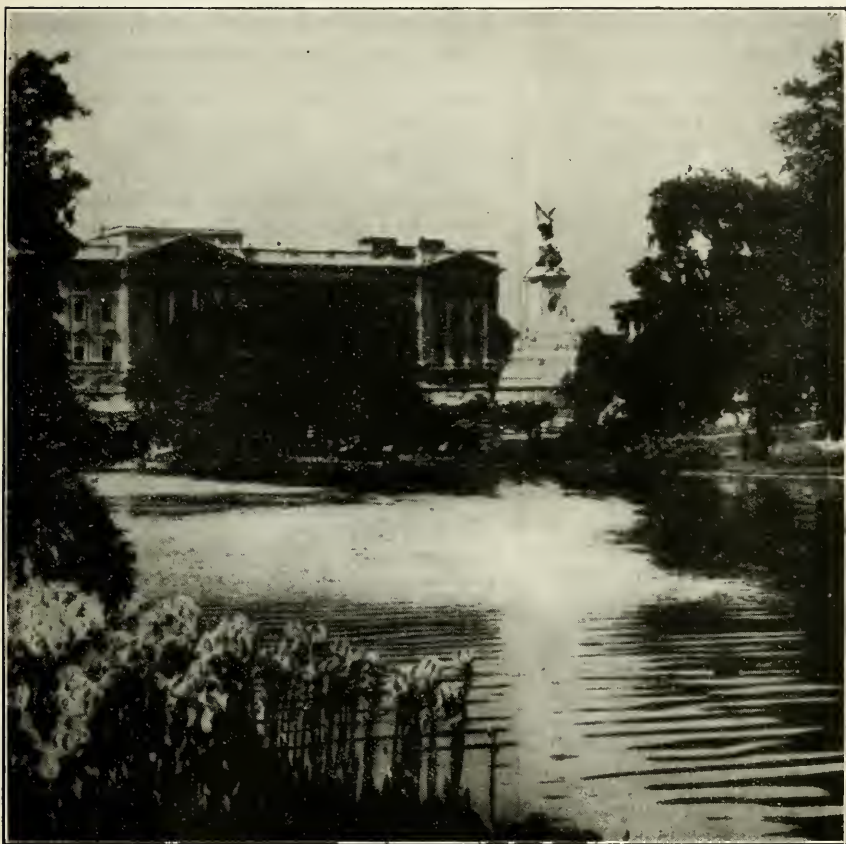


THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



London At Eastertide—Buckingham Palace

*“ And the earth, in happy token,
Ssprings recurrent, from the tomb,
Winter’s leaden spell is broken
In a burst of leaf and bloom.”*

HE MADE ALL MEN KINGS

By ELDER HARRISON R. MERRILL

OF BRIGHAM YOUNG UNIVERSITY

ON a day nineteen hundred years ago, or thereabouts, a little party of men passed through the streets of Jerusalem to the Hall of Judgment. In their midst as a prisoner walked the courageous Nazarene of whom Pilate was to say a few moments later,

"Behold the Man." But Jesus entered into the Hall of Judgment alone, or at least, unaccompanied by His Jewish captors. They must keep themselves clean and ready to partake of the sacred Passover, and therefore, must not defile themselves.

Pilate was much disturbed. After examining the Master, he found no fault in Him and therefore wished to liberate Him, but the Jews who stood without the hall would not hear of it. They clamoured for His life.

Said Pilate: "Take ye him and crucify him: for I find no fault in him."

The Jews answered him: "We have a law: and by our law he ought to die, because he made himself the Son of God."

When Pilate heard that statement, according to the narrative, he was the more afraid. Evidently he had found in the Master a surprising and disturbing power, therefore, he returned to the Judgment Hall where Jesus stood and asked a searching question:

"Whence art thou?"

But Jesus gave no answer. Then saith Pilate unto him: "Speakest thou not to me? Knowest thou not that I have the power to crucify thee, and have power to release thee?"

He must have been shocked and shaken by the calm reply. Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above. . . ."

And from thenceforth Pilate sought to release him; but the Jews cried out, saying: "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar."

But Jesus had not only made Himself a king—He had made all men kings, because He had pronounced all men brothers. Among brothers there cannot be both kings and slaves, free men and bond.

About the Author

THE doctrine of "as God is, man may become" is an important part of Mormon theology. This theme is ingeniously developed here in the lyrical language of Professor Harrison R. Merrill, whose versatile pen has given the Church some of its finest literature.

Born in Smithfield, Utah November 13, 1884, he spent his youth close to nature—following the plough, exploring the canyons and hills. As a young man he devoted more than two years (1909-11) to preaching the Gospel in Ireland. For four years Elder Merrill was managing editor of the *Improvement Era*, resigning this year to become Director of the Extension Division of Brigham Young University.

Harrison R. Merrill has written poetry, short stories, news stories, features—and sermons, one of which is presented here for readers of the *Star*.

“Neither pray I for these alone,” said Jesus in that magnificent prayer which preceded His entrance into the Garden of Gethsemane, “but for them also which shall believe on me through their word; that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory that thou gavest me I have given them; that they may be one, even as we are one. . . . and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

Jesus came proclaiming the importance of the individual in the sight of God. He had a long-range vision. To Him this person called man is eternal and therefore of such importance that in order to emphasize that importance the Master declared that the very hairs of a man's head were all numbered.

THE centuries rolled by. Men lived and died but always in their minds was a glorious thought, “I am important. . . . I am kingly of lineage, a brother to the Master though far beneath Him in advancement and good works.” Then a great philosopher and a new interpreter appeared.

His name was Joseph Smith, also known as the Mormon prophet.

Inspired by God and visited by angels, he reinterpreted Christianity. His mind attuned to the vibrations of the spirit of God was able, to an unprecedented degree, to catch the significance of the Master's words: Men—all men—are brothers; God is the Father of us all.

He lost no time. Under divine guidance and authority he built the Church. This new Church of Jesus Christ could be no mere copy of existing systems, systems in which there were to be a few priests and multitudes of laymen. It must be an organization in which every individual could be recognized as a worthy son of God, in which officers were to be elected to office and given power by their peers of the Church. In this new organization even the founder of it could not hold the position at its head as president without the consent of the governed, but in it every boy, even the son of a carpenter or of a widow might one day be called to preside.

Immediately after the organization of the Church 106 years ago, Joseph Smith sent out missionaries to proclaim the restoration of the Gospel and to spread these glad tidings of great joy: That all men are brothers and that a way had been opened for all men to receive the Priesthood, to be saved, and to be glorified.

Joseph Smith, that genius whose great mind was able to comprehend eternity, it seems, gave to the world a long-range view of the purposes of life. Man was not born to live a few years and then to pass into a vaguely conceived condition of salvation after death. He was born into the world, according to his philosophy, to achieve power through developing the mind by acquiring knowledge and rendering service. Indeed, Joseph Smith announced his now well-known philosophies which have been accepted by two or three million saints as being divinely true—“The Glory of God is Intelligence”—“A man cannot be saved in ignorance”—“A man is saved no faster than he gains knowledge”—“The knowledge a man gains rises with him in the resurrection.”

He proclaimed the doctrine of the continuity of consciousness and reinterpreted heaven and hell and eternal punishment.

Moreover, his philosophy vindicated the justice and mercy of God in that it provided for the salvation of the individual dead of all time.

In a passage grandly poetic, Joseph Smith quotes God the Father as saying: "This is my work and my glory, to bring to pass the immortality and eternal life of man." In those words, the individual is aggrandized.

It is not strange, then, to find that the restored Gospel is built for the individual. The Church becomes a means to a glorious end—the education and training of the individual; not for this life only and not that he may at death enter upon a passive, saved existence, but that he may acquire knowledge that brings with it power, to be exercised in an eternity.

To a Latter-day Saint—to a Mormon—the words of the Master have great force. "Verily, verily, I say unto you, he that believeth in me, the works that I do shall he do also, and greater works than these shall he do."

"Ye are my friends." Again, said He, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. . . ."

"As God is, man may become." That statement is not as egotistical as it at first sounds. The Latter-day Saint does not believe that he will ever become equal in knowledge and power with God, for in his philosophy God also is progressing.

By these doctrines man is motivated to do good, to act righteously, to learn the laws of the universe and to obey them. He is not a slave surrounded by don'ts and hedged in by fears. He is a free man eager to achieve goodness and understanding in order that he may win for himself a place of honour among his fellows—his peers. He needs no fiery lake or white-hot pitchforks to keep him at his best. He is a citizen of the kingdom of God, aware of the fact that remorse is to be felt by those who achieve a personality and power below their maximum ability.

THE Latter-day Saint has another fundamental belief which he acquired from the teachings of Joseph Smith. It is that every act of his life has a spiritual significance. From his cradle upward he is taught that his physical body is a holy tabernacle, that every move, every thought, has its own significance in building what is to be his progressive character.

Indeed, many a meeting of the directors of a business corporation has been opened by a prayer in which divine guidance has been asked in the matter before the group. The Mormon may not lay his religion aside on Monday morning and pick it up again on Sunday.

The Gospel is socialistic as well as individualistic philosophy. If all men are brothers, the sons of one Father, then no really Christian person could be happy surrounded by wealth and affluence while his brother starved.

Jesus, the Christ, outlined the plan of eternal salvation and marked the way by which we may be partakers with Him of the glories of the celestial kingdom of God. He who becomes a

(Continued on page 238)

FISH AND CHIPS IN ZION

By Elder Gordon B. Hinckley

THEY came nearly five hundred strong. Every portion of food was served in a piece of yesterday's newspaper—and paid for with a British copper.

It was the first annual winter social of the British Mission Association, held in Salt Lake City February 28. Into a hall almost too small they poured in a seemingly endless stream. At the door they paid 15 American cents and received in exchange an English penny. Even the feel of the large copper coin was a delight. But the real thrill, bringing to many a sore touch of homesickness, came when the penny was set on a counter between vinegar bottles and salt shakers in exchange for some honest-to-goodness fish and chips.

Then some of the old dances. Even a try at the *veleta*. And a grand climax of familiar songs with *God Save the King* a final ringing chorus.

On the stage in the background was a large *Union Jack*, flanked on one side by a smaller model and on the other side by the *Stars and Stripes*.

That peculiar smell of hot fat, of crisped potatoes, and of fish—filleted, dipped in batter and then browned—filled the hall. Greasy fingers, squares of news print and broad smiles best told the story.

In order to get fresh, suitable fish it was necessary to telegraph to Seattle and import it by special delivery a distance of nearly 800 miles. Two boys from England, at home behind the tiled counters, with a returned missionary, handled the kettles.

The British Mission Association is active in keeping alive the happy memories of saints and missionaries who have lived in Britain. More than that, it is endeavouring in every way possible to cultivate the spiritual interests of its members.

Temple excursions are held at which work is done for British dead. Sunday night meetings are sponsored to keep British missionaries active, and at the same time acquaint the people of Utah with the spirit of a British branch and the atmosphere of the mission field.

At the time of the annual Spring General Conference of the Church a reunion is held at which an excellent programme is given, followed by dancing. In the summer an outdoor event is held, a holiday which brings to mind Whit Monday or August Bank holiday when the branch rambles over the hills with lunches and balls.

Then at the time of the fall General conference another reunion is held similar to the one in the spring. And now we have had a winter party—and we hope to have one every year.

Midnight came quickly. The heat under the kettles was shut off. The crowd filed out to go to their homes all over the city. One lad from Lancashire opened the kitchen door a little, took a deep breath of the scented air, and remarked, "Eh, ba gum, 'twas a good party."

THESE ARE WITNESSES

By Elder Wendell J. Ashton

HE is not here: for he is risen," a heavenly herald announced. He spoke to a small group of tearful women who had come with spices and ointments which they had prepared for anointing.

No more wondrous words were ever uttered. No message, terse though it was, ever described a more glorious event. "His countenance like lightning and his raiment as white as snow," this angelic messenger addressed the mourners at a rock-hewn cavern in a garden not far from Calvary in Palestine. Three days before the body of the crucified Christ had been entombed in this guarded sepulchre. But now it was empty. The rock which blocked the entrance had been rolled away. The Roman sentinels had fled.

Christ had risen.

Wondrous as it was and though it was pronounced back in the distant past of nearly two millenniums ago, no utterance in all recorded history is better attested. None has more reliable witnesses.

Mary Magdalene, she who was once healed by the Nazarene, was the first mortal witness of the resurrected Jesus. She related that He greeted her after she turned from the tomb, comfortingly addressing her, "Woman, why weepest thou?" Then there were other women "who ministered unto him" who saw and spoke to this Man who had been nailed on the cross at Calvary.

Later in the day two humble disciples occasioned upon a Stranger as they trudged along the road to Emmaus. Chatting with them along the way, He entered a house with them and took a loaf, "bless-

ed it, and brake, and gave to them." Then "their eyes were opened, and they knew him." At that He disappeared. Whereupon they hastened to tell others and to confirm the reports that "he is risen."

He also revealed His resurrected self to His eleven Apostles, those who had walked along the lake shores with Him, who had accompanied Him over the hills as He went teaching, who had seen Him heal the sick and give sight to the blind and who had sat around the board with Him on the eve of Gethsemane. To



Resurrection

By Estelle Webb Thomas

"He is risen! He is risen!"
In the glory of the morn
From the tomb's engulfing prison,
Christ, the Saviour, was reborn.

And the earth, in happy token,
Springs recurrent from the tomb,
Winter's leaden spell is broken
In a burst of leaf and bloom.

May we not the symbol borrow,
As earth's miracles unroll,
Rise from out all sin and sorrow
In an Easter of the soul!

ten of them He appeared in Jerusalem and ate fish and other foods with them. To doubtful Thomas He later revealed Himself, and told him to handle and feel for himself his resurrected Master.

These Apostles who testified that they saw and talked with their risen Leader were not sentimentalists. Their trades and craft affirm their sobriety. Some of them were hardy fishermen. One of them was a tax-collector. Most of them later tasted ignominious death because of their testimonies that their Master had risen.

Then there were the "five hundred brethren" who unitedly beheld their risen Lord.

All told, there are 11 recorded appearances of the Saviour between the time of His resurrection and ascension.

Add to these testimonies the attestation of an enemy of the mortal Jesus. He was a brilliant young law student, Saul of Tarsus, who had assisted in the stoning of Stephen, one of the Master's disciples. Saul's testimony was that one day at noon-tide, while on the way to Damascus with friends, a flood of light descended and enveloped the party and they fell to the ground. Then he heard a voice say, "Saul, Saul, why persecutest thou me?" and in reply to Saul's query, "I am Jesus of Nazareth, whom thou persecutest." The incident changed the entire course of Saul's life. Dungeon chains and scourgings with stripes were not enough to shake his testimony that he beheld and talked with the resurrected Christ.

A poet said: "The lesson of life is to believe what the years and centuries say, as against the hours." The hour at a time about two thousand years ago said "Cæsar" and "Rome." Years and centuries today say "Jesus" and "Calvary." Eternal time is a mute witness of the rebirth in the flesh of the Firstborn in the spirit.

IN these latter days there comes another witness. He was a ploughboy, Joseph Smith. He testified that he beheld the risen Christ in all His glory, in answer to a prayer in woodland New York State. This same resurrected Master restored to him the fulness of His Gospel, and Joseph, moved upon by heavenly guidance, gave to the world once more the full significance of the resurrection. He taught, as the Apostles of old taught, that through the Master's atonement a literal resurrection is the heritage of all men, and that Christ propitiated not only for Adam's fall, but for the individual sins of men, providing eternal salvation for all those who comply with His teachings and ordinances.

Nature at Eastertide is itself a witness to the resurrection. Spring raises its flower-garlanded head from the dark sepulchre of winter. The bursting bulb of the tulip sends forth a flame of bloom. The sower's tomb-like seed, dormant for months, lifts its white-robed arms up through the loam. Winter's cloudy skies draw back their grey-lined curtains to reveal a refreshing blue.

All are witnesses. All re-echo those wondrous words of the angelic messenger in that morning at the tomb near Calvary, "He is risen."

THURSDAY, APRIL 9, 1936

EDITORIAL

IS EASTER SIGNIFICANT?

THIS question might profitably be asked, we think, by every one having any regard for Easter. Throughout the Christian world, more or less ado in the form of special services is generally made of this particular day. In some churches it is celebrated with spectacular ceremony. Is this merely a formality—a meaningless show? With some people we are afraid it partakes somewhat of this nature. Our reason for feeling thus is that it affords a ready explanation for what may easily be observed—an apparent indifference to the implication of the resurrection of the Master.

Was Jesus Christ a real historical character? It is often asserted that practically all students of Palestinian history and scholarly critics of the New Testament believe that He was. What they disagree about is His divinity. They believe that He actually lived in Palestine, taught religion to the Jews and was crucified by them, as outlined in the New Testament. But here agreement ends.

That Jesus actually rose from the dead, as asserted by New Testament writers, is doubted or disbelieved, even by many who attend Easter services. Wherever this is the case Easter certainly has no significance, and, for them, is robbed of any sacred character. And is Christianity not robbed also of its vitality? For if Christ did not rise from the dead Christianity arose out of a fraud and is wholly a man-made religion, devoid of any divinity. The logic of this conclusion is invincible.

The case for Christ's resurrection is forcefully, though briefly, stated by the Apostle Paul in the 15th Chapter of First Corinthians. As proof that Jesus was resurrected Paul says: "He was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also."

What more proof could any reasonable mind ask for than this? In all trial cases in the courts of every civilized land criminals are convicted on the testimony of those who saw the criminal acts. It is upon human testimony that we are dependent, to a very large degree, for all we know about history, geography, science and other realms of knowledge. This testimony is by far the most important factor in developing and expanding the ocean of knowledge of the world, both past and present. And when

this testimony concerning the living, resurrected Jesus is carefully examined all reasonable doubt in a normal mind of the reality of the resurrection should vanish.

Why then is doubt of this reality so very general? Our readers will recall the story of the farmer and the giraffe. The good man could not believe what he saw—it was so different from what he had ever seen before. The resurrection of the body transcends normal human experience. How it can actually be no man knows. Hence most people take the simplest way out—they reject, because they cannot explain. If it is consistent to do this we should also reject the reality of light—science, as yet, cannot accurately account for it. Serious thinking will convince the logical functioning mind of the absurdity of rejecting simply because of a lack of understanding. So we deny that atheism is logical; certainly it is not justifiable.

Christ's resurrection is perhaps the most marvellous and miraculous event in the history of the human race. It certifies all the miracles of the Master. It gives vitality and mighty power to His teachings. It imposes a tremendous responsibility upon, as well as offers a precious privilege to, those having knowledge of this event. It certifies that Christ lives; that His teachings are true and divine; that they constitute the plan of life—the way that leads to eternal joy and happiness; that on this account they are more to be prized than all the teachings combined, originating with man.

Easter may be of pagan origin, of that we are not now concerned. But with us it is associated with the resurrection of the Master, for us an event of the utmost significance. It means that we too shall be resurrected, the bonds of death having been broken not only for Jesus Christ but for all of us, His brethren, and that the way is now open for us to go on to an everlasting progressive life in the kingdom of God.

So we say with Paul: "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain." But from absolutely positive knowledge Paul declared, "But now is Christ risen from the dead." Hence He is our living Redeemer and Saviour. Our faith is *not* vain, but founded on the rock of God's eternal truth.—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICES

MEETINGS commencing at 11 a.m., 2:30 and 6:30 p.m., Newcastle District conference will convene Sunday, April 12, in West Hartlepool Branch hall, 47 Osborne Road. President Joseph J. Cannon will be in attendance.

Leeds District conference will convene in Westgate Hall, Bradford, Sunday, April 19, sessions beginning at 11 a.m., 2:30 and 6:30 p.m. President Joseph F. Merrill and President Cannon will attend.

Both conferences will be preceded by Saturday evening concerts.

THIS WEEK IN MORMON HISTORY

A Tribute To The First Editor Of The "Millennial Star"

A NOBLE life, crowned with heroic death, rises above and outlives the pride and pomp and glory of the mightiest empire of the earth.—JAMES A. GARFIELD.

PARLEY PARKER PRATT, first editor of the *Millennial Star*, oldest periodical of the Church, was born 129 years ago, April 12, in Burlington, Otsego County, New York, the third son of a humble farmer, Jared Pratt, and Charity Pratt. Parley P. Pratt's life was noble. His death was heroic. The lustrous poetry and prose which flowed from his inspired pen gain new eminence as they pass down the stream of time.

"The Father of the *Millennial Star*" was more than a writer.

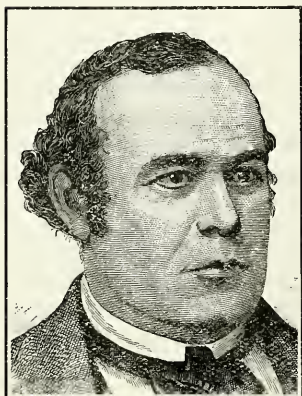
He was a colonizer, an explorer, a pioneer, a farmer, a legislator and a preacher. More than that, as President John Taylor said of him, "He was indeed a true Latter-day Saint, an honourable Apostle, a good and kind husband, an affectionate father, a true friend and an honest man."

The versatility of this remarkable man who published the first issue of the *Star* May 27, 1840 in Manchester is typical of all loyal leaders of the early Latter-day Saints. Circumstances which a tried and persecuted people inherited through following the dictates of their convictions made their lives eventful, their talents varied.

Parley P. Pratt could mend a broken wagon wheel, and he could yoke up the oxen. He could dash off a poem while sitting around a social circle with friends. Often the hand which held his fertile pen was calloused from the

plough handle. His missionary travels took him up and down Britain's green country, across America's Indian lands from one coast to the other, into the palmy islands of the Pacific and down along the slopes of the snow-crested Andes of South America. Almost every day of his fifty years was crowded with activity, with work in the cause of the Lord. Even grey prison walls could not darken his mind with idleness. During eight months incarceration in Missouri he wrote *History of the Missouri Persecutions*.

Perhaps the best known literary work of Parley P. Pratt is the song, *The Morning Breaks, The Shadows Flee*, gracing the first page of *Latter-day Saint Hymns*, in which appear 35 other hymns of this Pioneer poet. Another well known hymn written by Elder Pratt is *Come, O Thou King of kings*, published in the first issue of the *Star*. Some of Parley P. Pratt's other writings in-



PARLEY P. PRATT

"A noble life, crowned with
heroic death"

clude *A Voice of Warning, Poems, Key to Theology* and his autobiography.

To enumerate the missions fulfilled by Elder Pratt during his short life would be difficult, but his major journeys in the ministry number at least eleven: (1) in 1830, through Ohio and then by foot over hundreds of frozen miles to Missouri, preaching to three Red Indian tribes besides hundreds of settlers; (2) in the summer of 1831, through Ohio, Indiana, Illinois and Missouri; (3) in 1833, a 1500-mile trip through the eastern states; (4) in 1835, through the eastern states; (5) in 1836, in Canada; (6) in 1837, in New York City; (7) in 1840-42, in Britain, presiding over the British Mission in 1841-2; (8) in 1845, in eastern America; (9) in 1848, in Britain; (10) in 1851, in Hawaii and South America, and (11) in 1856, in the eastern states. As a missionary he converted many

THE

LATTER-DAY SAINTS

MILLENNIAL STAR.

EDITED BY PARLEY P. PRATT.

No. 1. VOL. I.**MAY, 1840.****Price 6d.**

PROSPECTUS.

THE long night of darkness is now far spent—the truth revived in its primitive simplicity and purity, like the day-star of the horizon, lights up the dawn of that effulgent morn when the knowledge of God will cover the earth as the waters cover the sea. It has pleased the Almighty to send forth an HOLY ANGEL, to restore the fulness of the gospel with all its attendant blessings, to bring together his wandering sheep into one fold, to restore to them “the faith which was once delivered to the saints,” and to send his servants in these last days, with a special message to all the nations of the earth, in order to prepare all who will hearken for the Second Advent of Messiah, which is now near at hand.

By this means the Church of Jesus Christ of Latter Day Saints (being first

TITLE PAGE OF THE “MILLENNIAL STAR,” VOL. 1, NO. 1

Ninety-six years ago Elder Pratt established the *Star*

who later became prominent in the Church, including President John Taylor and Sidney Rigdon.

As a Pioneer, the name of Parley P. Pratt lives with the leaders. He was among the saints to leave their homes in Nauvoo in February, 1846 and to cross the ice-sheeted Missouri River. After a mission to Britain in the same year, he returned to lead the “First Immigration,” so-called, to Salt Lake City from Winter Quarters, following three months after the first company, led by President Brigham Young. Elder Pratt’s company included 1,553 souls. A page from his own journal best tells the story:

After many toils, vexations and trials, such as breaking wagons, losing cattle, upsettings, etc., we arrived in the valley of the Great Salt Lake

in September, 1847. After we had arrived on the ground of Salt Lake City, we pitched our tents by the side of a spring of water; and after resting a little, I devoted my time chiefly to building temporary houses, putting in crops and obtaining fuel from the mountains.

During the summer of 1849 he constructed a road up one of the canyons near Salt Lake City. Later in the same year he was sent by President Young on an expedition to explore southern Utah. Beating over unblazed trails in weather that sometimes sent the thermometer 20 degrees below zero, he discovered iron ore in that mountainous region.

Parley P. Pratt was also a leader and lawmaker. He was ordained one of the original Twelve Apostles in this dispensation February 21, 1835. He assisted in framing the constitution for the provisional government of Deseret, and was later elected to the legislative council when Utah became a territory of the United States.

A short eulogy of Parley P. Pratt's life would not be complete without mention of his conversion to the Gospel, the guiding and strengthening force in his life. While travelling through New York State as a youthful preacher of the "Disciples," or "Campbellites," as they were known, he was handed a copy of the Book of Mormon. After a study of this wonderful book, only a few months off the press, he was convinced of its divinity, and was baptized about September 30, 1830, near Fayette, New York, by Oliver Cowdery.

Parley P. Pratt's epochal life came to an abrupt end May 13, 1857, when he died a martyr of assassins' wounds near Van Buren, Arkansas, while on a mission in the States.

Such a gifted and magnanimous man as Parley P. Pratt as its first editor was both an honour and an asset to the *Star*. Down through the decades it has followed the same pattern of policy as he wrote in that first issue 96 years ago:

In our style, we shall endeavour to be plain and simple, as our principles are designed for the benefit of all classes of society. In short, we hope, by the aid and assistance of God, to comfort the mourner—to bind up the broken-hearted—to preach the Gospel to the poor—to bring glad tidings to the meek; and "that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine."

Parley P. Pratt's influence for good spread far during his active life. Preserved in his poetical writings, it continues to expand to increasing thousands today.

Other Anniversaries This Week

April 10, 1843—Approximately 115 elders were called to fulfil missions for the Church, at a special conference in Nauvoo. All went out into the world as all Mormon missionaries do—at their own expense and with no monetary remuneration from the Church.

April 11, 1830—The first public discourse on the Gospel in this dispensation was given by Elder Oliver Cowdery at a meeting in the home of Peter Whitmer Sr. at Fayette, New York.

April 14, 1840—Eight Apostles attended a conference of the saints in Temperance Hall, Preston, Lancashire. Willard Richards was ordained an Apostle at the time.—WENDELL J. ASHTON.

HULL DISTRICT CONFERENCE

PRESIDENT JOSEPH F. MERRILL and President Joseph J. Cannon spoke at the evening services of Hull District conference in Hull Branch chapel Sunday, March 29. Conducted by District President Joseph Walker, the meeting was attended by 128 persons.

President Merrill said that those who have accepted the restored Gospel of Jesus Christ have the advantage of the guidance of the Holy Ghost, providing they keep themselves worthy, in the storms of life. He explained that we are placed upon the earth to meet the trials it has to offer and to demonstrate our qualifications for continuing on through the eternal plan of progression.

The simple laws of the Gospel, such as observance of the Sabbath, paying an honest tithe, abstaining from tea, coffee, tobacco and liquor and refraining from all forms of gambling, were stressed by Presi-

dent Cannon, who said that the greatest happiness comes through self-control and righteousness.

Another evening speaker was Sister Elizabeth Cornwall, Mission Primary supervisor.

Brother Walter Yull of the district presidency conducted the afternoon testimony meeting and Brother Arthur Ransom of the district presidency conducted the morning service, speakers at which were Elder Bertram T. Willis, Mission Sunday School superintendent; President Walker and Supervising Elder John P. Gleave. Sister Ramona W. Cannon, Mission Relief Society supervisor, directed a model Sunday School lesson, and a short talk was given by Bernard Hall of Grimsby Branch.

Music at the sessions was provided by the Singing Mothers and Daughters and the Mission M Men quartette. A Saturday evening social preceded the conference.

NEWS OF THE CHURCH IN THE WORLD

Appointment of Elder Wallace F. Toronto of Salt Lake City to succeed Elder Arthur Gaeth as president of the Czechoslovak Mission is announced at the office of the First Presidency. Elder Toronto, who graduated from the University of Utah this winter, will arrive in Prague early in May. He will be accompanied by his wife, Sister Martha Sharp Toronto, and their infant daughter, Marian. Elder Gaeth has presided over the Mission since it was dedicated July 24, 1929 by Apostle John A. Widtsoe, then European Mission president. Elders Gaeth and Toronto were among the first Mormon missionaries in Czechoslovakia. Both went there from the German-Austrian Mission, to which Elder Gaeth was called in 1926 and Elder Toronto in 1928.

President Heber J. Grant of the Church of Jesus Christ of Latter-day Saints addressed the national council of executives of Boy Scouts of America in French Lick Springs, Indiana Sunday, March 15. His subject was "Scouting In The Church." Eight other Utahns, in-

cluding Apostle George Albert Smith, member of the national executive council, and Elder Oscar A. Kirkham, executive secretary of the Church Y. M. M. I. A., were among the 900 delegates.

Utah will be the theme of the May number of the *National Geographic Magazine* (1,110,000 world-wide circulation). Mr. George S. Nichols of the Geographic Society announces in Washington D. C. Besides the usual photographs, 16 pages of the issue will be embellished with colour pictures of scenes (both natural and historical) in Utah and Salt Lake City.

Artists under the direction of Professor B. F. Larsen of Brigham Young University will form a caravan to travel back over the old Mormon Pioneer Trail this summer, painting, sketching and photographing historic landmarks along the route between Salt Lake City and Winter Quarters (Nebraska). Travelling by stage, the group will spend approximately five weeks on the route. The journey will begin in June and end in mid-July.

HE MADE ALL MEN KINGS

(Concluded from page 228)

citizen of the kingdom will share with Him the joys of everlasting life and will have glory added unto him forever and forever.

Mormonism is not the new but the re-interpretation of Christianity. It teaches that "man is that he might have joy"—the joy of seeking truth, of acquiring knowledge, and of putting his knowledge to work both here and hereafter—of setting in motion creative processes here, many of which will extend into the hereafter. It teaches that by making his choice of righteousness a man may become a co-worker with God on a grand and extended scale. Indeed it teaches that by being diligent and righteous, man may some day in the great tomorrow achieve Godhood.

And so, if we be brothers—equals before the Lord—if we are to live and know each other and work together eternally, let me close my message by quoting once more from St. John, the Beloved:

"For this is the message that ye heard from the beginning, that we should love one another."—(Adapted from a radio sermon given over KSL in Salt Lake City.)

OF CURRENT INTEREST

Thrift—The appalling expense that accumulates through the use of tobacco and liquor is shown by the Bishop of London. Of him, the *Daily Express* (March 17) wrote: "The Bishop of London calculates that he has saved about £10,000 in the past fifty years by not smoking or drinking. He said so yesterday, speaking at the annual meeting of the London Diocesan Women's Union branch of the Church of England Temperance Society."

Smoking—Dr. Leonard Williams writes in *New Health*: "It is admit-

ted that tobacco smoke is an irritant to the air passages; it must therefore depress the powers of resistance of those passages to microbic attacks. . . . Now, influenza is a typical example of the kind of morbid activity which flourishes on tissues whose power of resistance has been lowered by irritants and other causes. I am quite satisfied that the recent ravages of this really fearsome disease have become widespread and malicious in proportion as tobacco smoking has increased in popularity and practice."

FROM THE MISSION FIELD

Releases — Honourably released April 6 were Elder Hyrum N. Geddes, who has laboured in Bristol, Norwich and London Districts, to return to his Preston, Idaho home; Elder Eargle C. Harmsen, who has laboured in Manchester, Birmingham and Welsh Districts (supervising elder of the latter) and in the British Mission office, to return to his Phoenix, Arizona home; and Elder Alma M. Porter, who has laboured in London, Leeds (district

president and supervising elder) and Birmingham Districts and as a member of the Mission M Men quartette, to return to his Lowell, Wyoming home.

Appointment—Elder Richard D. Rees was named Welsh District supervising elder April 6.

Doings in the Districts: Liverpool—A Minstrel Troupe featured a Preston Branch Sunday School

social in the branch hall Thursday, March 20. Superintendent Clifford Hartley, assisted by Sister Irene Winn and Brother Harold Corless, was in charge.

Relief Society anniversary services were held in Preston Branch hall Sunday evening, March 22, under the direction of President Mary C. Hartley. Vocal solos were sung by Sisters Laura Winn and Margaret Woof, and Sisters Irene Winn and Bessie Corless were readers. Brother Clifford Hartley spoke.

Irish — President Jean B. Cussans conducted special Relief Society anniversary services in Belfast Branch hall Sunday, March 15. Numbers were rendered by the Ladies' Chorus and Brother Joseph Ditty spoke.

A Relief Society "St. Patrick's" social was held in Belfast Branch hall Monday, March 16, under the supervision of President Jean B. Cussans. Brother Joseph Ditty was master of ceremonies and refreshments were served forty guests.

Manchester — A "Service in Song" was rendered in Hyde Branch hall Sunday, March 22, in commemoration of the ninety-fourth anniversary of the founding of the Relief Society. Participants on the programme were Sister Florence Allsop, who conducted; Sister

Edith Holt, reader; Sister Edna Andrews, soloist, and Brother T. H. Boothroyd, pianist and director. Elders Woodrow D. Marriott and Franklin W. Gunnell spoke.

A Sunday School social was held in Oldham Branch hall Saturday,

March 7. Superintendent William Mills officiated, the programme including recitations, games and musical selections.

Victoria Club hall, Chadderton was the scene of the annual Oldham Branch M.I.A. Gold and Green ball Saturday, February 29. One hundred guests enjoyed a delightful evening.

A combined Primary programme and farewell for Supervising Elder Keith L. Freeman was presented in Oldham Branch hall Monday, March 16. The evening's entertainment included songs, recitations, and dancing.

Norwich — "The Articles of Faith" was theme of Lowestoft Branch conference in the branch hall Sunday, March 22. Speakers were Supervising Elder Rex A. Skidmore, Brother John F. Cook of the district presidency, Brothers William H. Daniels and Leslie Coleby, and Sisters May Coleby, Annie Stafford, Violet Coleby, Bessie Gowing and Violet Jackson.

Seventy guests were present at the annual concert of Lowestoft

Opening Letters

THE morning postman often brings a bag of interesting letters to Mission headquarters at 5 Gordon Square, London. Some of them of late reveal how much enthusiasm saints and friends are showing in the second annual mission-wide conference in Kidderminster at Whitsuntide.

Already Elder M. Neff Smart, Y. M. M. I. A. secretary, has received many letters, representing a variety of postmarks, requesting him to arrange lodgings with the same Kidderminster family with whom the particular correspondent stayed last year. Only last week Elder Smart answered a long-distance telephone call from Newcastle. It came as an appeal for conference reservations.

The Mission Board announces that this year's accommodation fee (13s. 6d.) includes lodgings Saturday and Sunday nights (May 30-31), "tea" Saturday evening and three meals on Sunday and on Monday (June 1). Accommodations, which must be arranged for in advance, may be secured by a deposit of 3s., the balance payable at Kidderminster.

"Oh yes, that fee also includes admission and refreshments at the Saturday evening Gala Dance," added Elder Smart, as he merrily ran his letter opener through another envelope.

Branch Relief Society in the branch hall Tuesday evening, March 17. President Ivy Upson and her counsellor, Sister Alice Coleby, were in charge. Various auxiliaries were represented on the programme as follows: Brother Leslie Coleby and Sister Violet Coleby (M.I.A.), Sisters May Coleby and Annie Stafford (Primary) and Sisters Alice and Iris Sansom (Relief Society). The travelling elders presented "Radio *Vodvil*," with Elder Eldon G. Noble as announcer, supported by Supervising Elder Rex A. Skidmore and Branch President Frank M. Coleby.

District President Alfred Burrell, Supervising Elder Rex A. Skidmore and Elder Delbert N. Groom were speakers at Norwich Branch conference in the branch chapel Sunday, March 8. A special programme of recitations and song was given in the morning under the supervision of Superintendent Bert Mervin of the Sunday school.

Leeds—Leeds District M Men defeated Sheffield District M Men, 3-2, in a football game at Clayton Saturday, March 21. The Sheffield team and their supporters were guests at the Leeds District Gold and Green ball in the evening. More than one hundred guests attended the dance, in Westgate Hall, Bradford. Sister Eileen Kimberley (Bradford) was crowned Queen by last year's queen, Sister Delia Bedford. Her attendants were Sister Mary Laycock (Batley), Sister Alice

Widdop (Clayton), Sister Mary Smith (Halifax) and Miss V. Hopwood (Leeds). Brother Herbert Walker and Sister Kimberley won the waltz contest, contributing their 10s. prize to the building fund.

Scottish—"The Seven Presidents of the Church" was theme of Glasgow Branch conference in the branch hall, 30 Abbotsford Place, Sunday, March 8. Talks were given by Elder Keith M. Macfarlane ("Joseph Smith and Brigham Young"), Elder William R. Firmage ("John Taylor and Wilford Woodruff"), Brother John MacKay ("Lorenzo Snow and Joseph F. Smith") and District President William Stout ("Heber J. Grant"). The meeting, conducted by Elder Alexander McLachlan, also included a vocal solo by Elder Macfarlane, accompanied by Sister Mina Thomson. Brother James W. MacQueen was sustained as branch Y.M.M.I.A. president, succeeding Brother Walter Foote, who has made his home in Somerset, England. Preparations for sending competitors for contests at the Mission M. I. A. conference at Kidderminster are proceeding with enthusiasm.

Nottingham—A social was held in Hncknall Branch hall Saturday, March 14, proceeds going to the M. I.A. and branch choir. Among the sixty guests were Sisters Elizabeth Cornwall and Laura Dimler, representing Mission headquarters.

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